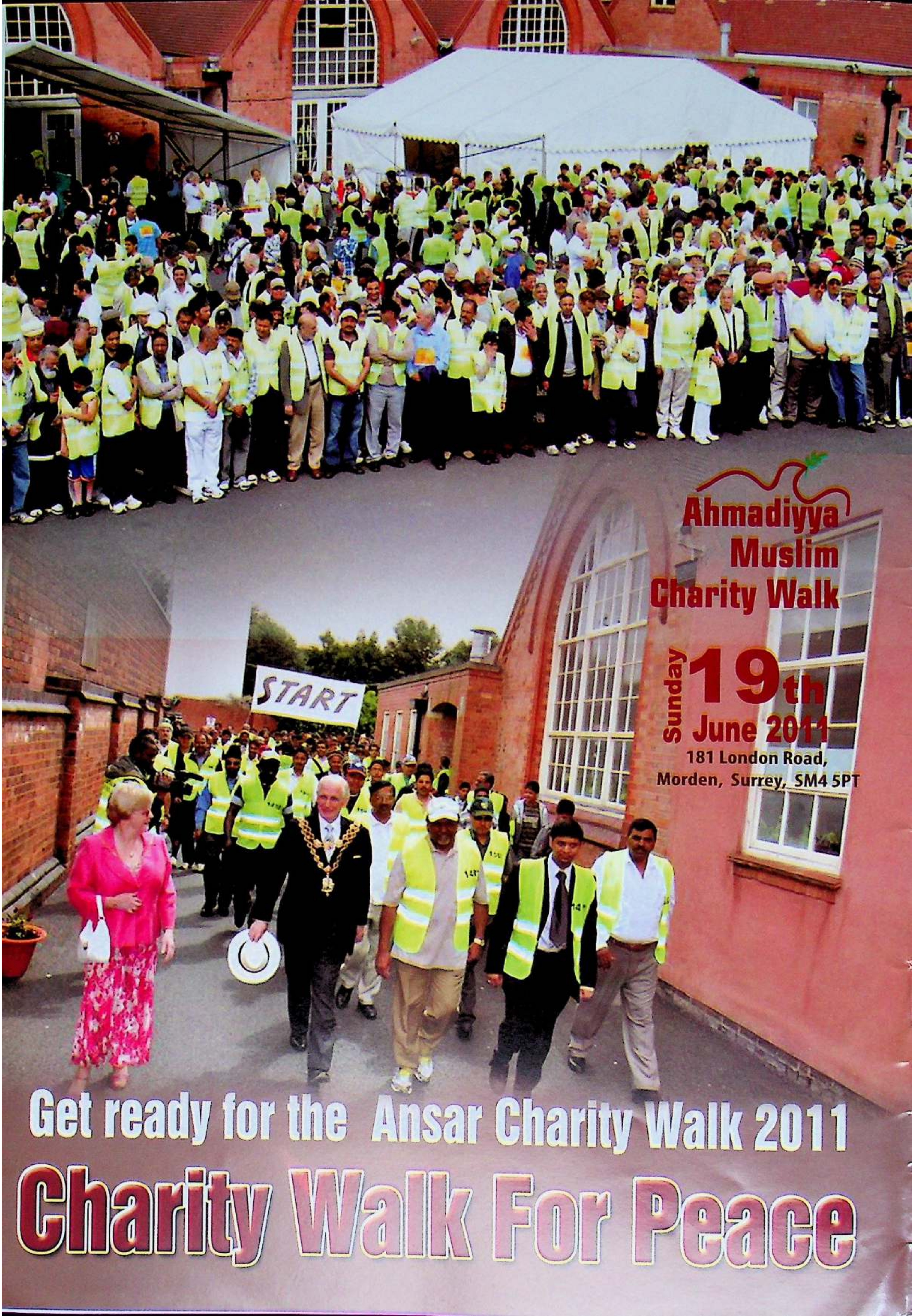
Magazine of Majlis Ansarullah UK

ANSARUDDIN

March - April 2011 Vol. 8 No. 2 Aman - Shahadat 1390 HS

And who is better in speech than he who invites men to Allah and does good work and says, 'I am surely of those who submit' (41:34) Ha Mim Al-Sajdah


Ahmadiyya
Muslim
Charity Walk
Sunday 19th
June 2011
181 London Road,
Morden, Surrey, SM4 5PT
START
Get ready for the Ansar Charity Walk 2011
Charity Walk For Peace

بسم اللہ الرحمن الرحیم
In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

Content

Published by:
Majlis Ansarullah UK

Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5PT
Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddinuk@hotmail.com

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلی اللہ علیہ وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Have you and your dependent family members participated in the blessed Tehrekat of Waqfe-jadeed and Tehrike-jadeed

www.ansar.org.uk

Editorial: Present crises in Muslim countries

Muslims living in countries under autocratic rules have had an opportunity to collectively raise their voice against the despotic rulers. The protests are on such a magnified scale that it leaves no choice except to give in to popular demand. Muslims, particularly those living in the west, feel happy on the whole, that their brethren will now enjoy the freedom and will bask in the glory of democratic society. The majority of Muslims are not fully aware of two very important aspects of the whole scenario. Firstly, whatsoever uprising we observe in Muslim countries, is it solely based on their own desire and demand, or some secret hand of the anti-Islamic forces are manipulating the circumstances. It may be that some forces bearing animosity towards Islam are secretly working to destabilise the rich and established states and drive them on the way of perpetual economic disarray and social disorder. Is it possible that such forces wish to shackle forever these countries in the name of freedom and democracy? Will Muslims living in these countries ever be able to achieve real and peaceful democracy and enjoy its fruits? Will their dream of democracy ever come true or will they be trapped forever in anarchy and disorder?

Many Muslims are not aware what kind of state and its governing affairs are elaborated by Islam. Masses of Muslims, under the influence of modern western style democracy, perceive it as the only way to govern the people and run governmental affairs. It is not true. In comparison with other religions, Islam is superior in that not only does it encourage the running of government at a national level but also propounds how to establish peace at an international level. No religion elaborates fully on how to prese t a political system at national and international level. As Islam is a universal religion, so it does not out rightly condemn - propose a political system. Islam does not place emphasis on any one system but leaves it to the choice of the people a.d their historically- established traditions. Islam lays emphasis on how the rulers should discharge their duties with fairness and absolute justice to protect the rights of the people. Islam reminds the rulers about their obligations towards their people. Most unfortunately, many Muslism rulers have forgotten or ignored the elaborated teachings of Islam and deprived their subjects of their basic fundamental human rights. They forget that man does not live by bread only and have ignored many other fundamental issues essential for the survival of a peaceful society.

Muslims at present are striving to achieve democracy as if it is the only goal in front of them. The question arises; will they be able to meet their goal? Or will be disarrayed forever or at least for a long time? Whatsoever happens, Muslim leadership, both from ruling parties and masses, must strive to establish peace. This can only be achieved be strict adherence to the teachings of Islam. The Holy Quran elaborates on two aspects of government, one concerning the rulers and other concerning the masses. With regards to rulers, the Holy Quran admonishes them to consult i.e. their affairs are decided by mutual consultation (Shura 39). On the other hand, masses are advised that "Allah commands you to makeover the trust to those best fitted to discharge them." (Nisa 59) They must realise that to cast a vote is an obligation entrusted to them and they must choose the rulers rightfully befitting without any bias or prejudice. This teaching is not restricted to Muslims only but it encompasses all of humanity. As Islam is a universal religion, not limited by time or age, it does not propose teachings for Muslims only but emphasises absolute justice to be observed both by the masses and rulers. National and International peace can only be established if this principal is observed and practiced irrespective of the nationality or religion of the people.

Thus Islam promotes a system of government which is based on absolute justice and admonishes both rulers and people to be mindful of their rights to one another and discharge their duties to the best of their abilities in order to establish peace. It is mandatory for the rulers to be mindful of the needs of their people so that they do not resort to protests and strikes.

It is incumbent upon the rulers of Muslim countries to be aware of the teachings of the Holy Quran and Islam and modify their practice to promote the peace and the welfare of their people. They must now compensate their people for the injustices heaped upon them in the past. In countries where autocratic rule has come to an end and democracy has been established, the newly established governments must turn towards the teachings of Islam. Muslim countries, at present, face two main dangers: One is that they may slowly return to their previous state of autocracy. The other is worse than the first one that they may just change their masters and be enslaved by the dominance of Western powers. Muslims have to be mindful of these two predicaments.

O Merciful and benevolent God, have pity on these Muslims and absolve them of their difficulties and establish peace amongst them, after all they are the followers of your beloved Prophet (pbuh).

بسم الله الرحمن الرحيم

Dars-ul Qur'an

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُواْ بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ
إِنَّ اللَّهَ كَانَ سَمِيعاً بَصِيراً. يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِى الأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِى
شَىْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً۔

Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is what Allah admonishes you with! Allah is All-Hearing, All-Seeing.

O ye who believe! obey Allah, and obey His Messenger and "those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and commendable in the end.(Al-Nisa 59-60)

COMMENTRY:

As in the previous verses authority and dominion were promised to Muslims, the Quran in the present verse proceeds to bid them entrust authority to such persons as possess the necessary qualifications to rule. Authority or power to rule has been here described as a "trust" of the people in order to point out that, truly speaking, it belongs to the people and is not the birthright of any particular individual or dynasty.

The verse also draws the attention of the Muslim people to their heavy responsibility in respect of the very important matter of electing their Chief or Khalifa. They are warned that if in electing a Khalifa or a Chief they allowed considerations of personal liking or nepotism to prevail against the interests of the State or the community or those of religion and displayed lack of conscientiousness, they would be called to account like one false to his trust. The verse also condemns dynastic or hereditary rule and institutes instead of a representative form of government. The Khalifa or the ruler is to be elected ; and in electing him, the people are bidden to vote for one best fitted for the office. The Khalifa or the ruler in his turn is bidden to be fair and just in his administration – fair to individuals, fair to communities and fair to the Sate as a whole.

The words, that you judge with justice, apply both to the Head of the Muslim State and to all those persons who are entrusted with the work of administration. They are all enjoined to use their authority equitably and well.

The addition of the divine attributes of "All-Hearing and All-Seeing" at the end of the verse is meant to remind Muslims that if at any time they find it difficult to carry out his commandment, then instead of violating it they should pray to God and He will hear their prayer and will see to it that they get their rights.

The word "obey" which ahs been repeated before the words "Allah" and "Messenger" has been omitted before the words those who are in authority, in order to point out that obedience to the authority properly constituted by Law is in reality obedience to God and His Messenger.

The clause, refer it to Allah and His Messenger, means that in case of difference the matter should be referred to the Quran and the authentic Sunna and Hadith of the Holy Prophet. The injunction may either relate to differences between the rulers and the ruled or to those among the ruled themselves. In the former case the significance is that if there is a matter on which disagreement arises between the rulers and the ruled, it should be decided in the light of the Quranic teaching, or failing that, in that of the authentic Sunna and Hadith. If, however, the Quran, the Sunna and Hadith are silent on the question, it should be left in the hands of those in whom is vested the authority to manage the affairs of Muslims ; and the latter are enjoined to abide by their decision even if they do not see eye to eye with them, because true obedience consists in obeying against one's will and judgement. The words, refer it to Allah and His Messenger, may also mean that in case of a difference between the people and

Please refer to page 12 for the complete article

Dars-ul Hadith

On the Excellence of Reading the Qur'an

On the excellences of the Holy Qur'an and its recitation, the following sayings of the Holy Prophet, peace be upon him, are quoted:

Abu Umamah relates that he heard the Holy Prophet (saw) say: *Keep reading the Qur'an for it will .intercede for its readers on the Day of Judgment* (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet (saw) say: *The Qur'an will be summoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them* (Muslim).

Uthman ibn Affan relates that the Holy Prophet (saw) said: *The best of you are those who learn the Qur'an and teach it* (Bokhari).

Ayesha relates that the Holy Prophet (saw) said: *He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward* (Bokhari and Muslim).

Abu Musa Ash'ari relates that the Holy Prophet (saw) said: *The case of a believer who recites the Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Qur'an is that of fruit which has no fragrance and tastes bitter* (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet (saw) said: *Allah will exalt many people through this Book, and will abase many because of it* (Muslim).

Bra'a ibn 'Azib relates that a person was reciting sura Al-Kahf (Chapter 18) while his horse was close to him secured by two ropes. A cloud spread over the horse and advanced towards it whereupon it began to frolic. In the morning the man came to the Holy Prophet (saw) and mentioned the incident to him. He said: *This was comfort that descended by virtue of the recitation of the Qur'an* (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet (saw) *said that when a person recites one letter from the Book of Allah that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter* (Tirmidhi).

Ibn Abbas relates that the Holy Prophet (saw) said: *He in whose heart there is nothing of the Qur'an is like a house in ruin* (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet (saw) said: *One who is given to reciting the Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station, will be where the last verse of thy recitation will end* (Abu Daud and Tirmidhi).

Abu Hurairah relates that the Holy Prophet (saw) said: *Whenever people gather together in one of the houses of Allah for recitation of the Quran and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them and Allah makes mention of them to those around Him* (Muslim).

Writings of the Promised Messiah عليه السلام



Advent of Promised Messiah resembles the Hour of Resurrection

he similarity between our Prophet (on whom be the peace and blessings of Allah) and Moses and the similarity between the Successors of Moses and of our Noble Prophet entailed that there should appear, during the latter period of this Dispensation, a man in the likeness of the Messiah, who should call people to Allah with kindly admonition, dismiss war, sheathe the sword that destroys and grant new life to people through the bright signs of the Gracious One (Rahman) and not by sword or spear. His time will thus be like the Hour of Resurrection and the Day of Requital. He will fill the earth with light even as before him it was filled with tyranny and falsehood. Allah had determined that He would show mankind a sample of the Day of Requital before its actual appearance and bestow new life on mankind after the death of righteousness. That is the very time of the Promised Messiah, that is to say, of this humble servant, and it is referred to in the phrase yaumiddeen (Day of Requital) in this verse. So let those reflect who are given to reflection.

Day of Requital means drawing forth from their graves the spiritually dead

The revelation of these Divine attributes had among its purposes the one that the Supreme Being meant to expound to His Prophet, namely, their reality and the demonstration of their nature through a variety of illustrative signs. He, therefore, sustained and nurtured His Prophet and his Companions in a special manner proving thereby that He was the Lord of Universal Providence (Rabbil-aalameeri).

Next, He bestowed upon them, in full measure, His blessings by means of His Rahmaniyyat (gratuitous grace), independent of any effort on their part, thereby proving that He was the Most Gracious of all the gracious ones. Then through His Rahimiyyat He showered His support on them at the time of their striving and helped them with His spirit by His clemency and granted them peace of mind and sent down on them perpetual tranquillity. Next, He determined to show them a sample of the Day of Requital, and He conferred on them sovereignty and Khilafat and joined their enemies to those doomed to destruction and annihilated the disbelievers, wiping them out totally. Then He rehearsed the Resurrection, drawing forth from their graves those spiritually dead and reanimated them so that they entered the faith of Allah in legions, hastening to it singly and in groups. The Companions of the Holy Prophet thus witnessed the dead coming to life and experienced plentiful rain after a period of drought. That period was named the Day of Requital, for therein the truth triumphed and hosts of disbelievers joined the faith, Allah also determined to demonstrate these attributes among the latter generations of the Muslims so that the latter portion of the followers of Muhammad (on whom be the peace and blessings of Allah) should resemble their first part, qualitatively, so that the similarity of Muslims with former people may be established, as indicated in this Surah [Surah Fatihah] in His words: The way of those on whom Thou hast bestowed Thy favours. Now then ponder deeply the words of this verse.

The time of the Promised Messiah has been termed the Day of Requital for it is the time of the revival of faith when people will be gathered together to march ahead with the certainty of conviction. It is a patent fact and there can be no doubt about it that He has sustained and nourished us in our time in a variety of ways and has showered on us His graces of Rahmaniyyat and Rahimiyyat in an ample measure as He showered them on His former Prophets, Messengers, saints and friends. Remains the fourth of these attributes, namely, the manifestation of the role of Sovereign or Master of the Day of Requital. He has appointed this manifestation as one of the miracles in support of the Promised Messiah and has appointed him judge and a representative of the Heavenly Government, supporting him with invisible aid as well as with brilliant signs. You will presently learn its meaning when we arrive at the exposition of: Those on whom Thou hast bestowed Thy favours. I say not this on my own but I have been granted these profound truths from the Presence of My Lord. He who ponders these with deep deliberation and reflects over these verses will realise that Allah has foretold in them the advent of the Messiah and indicated the time of his appearance, a time full of blessings.

Corruption Among Muslim Leadership

Extracts from the Summary of the Friday Sermon of 15th April, 2011

The condition that the Promised Messiah (on whom be peace) depicted in the book (Al-Huda) is not just the current state …but also the state of affairs at the time of his writing.

… the words written more than a hundred years ago are a proof of the truthfulness of the Promised Messiah (on whom be peace).

… Promised Messiah (on whom be peace) did not simply illustrate the frightening and embarrassing circumstances, he also gave solutions

…the survival of the Muslims was now only in accepting him in fulfilment of the prophecy of the Holy Prophet (peace and blessings of Allah be on him).

… those on whom was God's grace, looked and searched for the truth and found it, others kept looking to relieve their sense of restlessness but remained unsuccessful.

… Hudhur receives reports of those who are taking Bai'ats illustrate how restless pious-souls had been to find the truth and how God guided them.

… each such person who has compassion for faith, gives importance to the message of the Promised Messiah (on whom peace) and is ready to make any sacrifice for its sake.

… no man-made plan can withstand the light that comes from God. Truth and falsehood becomes evident to the wise.

… worldly effort, even if it is done in the name of God, but is against the will of God, cannot be blessed.

… Ahmadi missionaries and teachers who reside in areas where they are witnessing signs of God's support are enhanced in their faith through these experiences.

The Promised Messiah (on whom be peace) gave a very forceful sign of his truthfulness that is fulfilled every single day. He wrote in Braheen Ahamdiyya that God taught him a prayer: 'Lord, do not leave me alone and Thou art the best of the Best of heirs' [Tadhkirah p. 71 – 2007 edition] and 'It will come to thee by every distant track. People will come to thee by every distant track.' [Tadhkirah p. 72 -2007 edition].

The Promised Messiah (on whom be peace) further wrote that in those days no one came to meet him and no one knew him. Perhaps one person would come to meet him in an entire year, just as one letter would or would not arrive in an entire year.

… to this day the number of people taking his Bai'at is on the increase. In spite of all the efforts of our opponents, with the grace of God, and without exception, Hudhur receives the glad-tidings of dozens, hundreds and indeed thousands of Bai'ats every day. Some of these accounts are so faith-inspiring that they can only be from God.

… new Ahmadis in Europe or America, relate how they embraced mainstream Islam yet remained restless. When introduced to Ahmadiyyat, they had no recourse but to accept.

Similarly from the mainstream Muslims, hundreds of thousands who search for truth,

instantly accept Ahmadiyyat and realise that it is the true Islam. They face many difficulties with their families after accepting and at times go through torturous situations but with the grace of God, they remain steadfast.

… Promised Messiah (on whom be peace) wrote that corruption has permeated Muslims and piety has become rare among them. They do not even reciprocate a fraction of what they receive and they look down on showing compassion. They do not act with kindness to others and do not even give to friends. They are embroiled in dishonesty and sin.

Illustrating the condition of Muslim rulers, he said that rulers of the time who are considered as elders of the faith are in fact inclined wholeheartedly towards the embellishments of this world. They drink alcohol, and are given to music and other selfish pleasures. They lead a lavish and opulent life and are oblivious of the state of their public and its adversities. They turn to what God has forbidden and are not inclined towards righteousness and do not fulfil the duties of the state. This is the reason they are in everyday decline.

They have displeased God by not fulfilling the trust that was given to them. In spite of having arms and armoury, wealth and pageantry they are defeated and this is because of the curse that comes down on them from the heavens for they give preference to others over God. They are indolent about faith but very alert about bad desires.

They are neither bothered about their public nor their faith. They use the treasury as it were the legacy of their ancestors but do not spend on the public and do not appear to have the concept that they will be returned to God and will be held accountable. Their practices would make one's hair stand on ends. It is worth reflecting over whether these people could strengthen faith or could show the way to one who has gone astray?

… in their enmity of the Promised Messiah (on whom be peace) they use their wealth, albeit a small amount of what is massive wealth, to counter the mission of the Promised Messiah in African countries.

The Promised Messiah (on whom be peace) wrote that these rulers have no association with the commandments of Shariah, they do not have the heart and mind of a pious and temperate person, thus Khilafat cannot be granted to them. They do not pay any attention that the nation [of Islam] is in decline and the Prophet (peace and blessings of Allah be on him) is accused of falsehood, they are publically shameless. Their days and nights are spent in seeking all kinds of pleasures.

These hedonistic rulers are in fact a great chastisement of God on the Muslim masses. Leading a life of such perfidy and waywardness, how could they be helped by God? It is the way of God that He will help the unbeliever but He will not help a sinner. God is not helping the 'others' because He is being Merciful to them, rather it is because His wrath towards the Muslims is inflamed.

The Promised Messiah (on whom be peace) wrote that when these rulers left prayer and worship, God too did not care. Their enemy does not humiliate them; rather God humiliates them because they disobeyed God. Their minsters and advisors are exceedingly dishonest.

European newspapers write them down as indolent and incapable.

They are not regular in Salat and worldly desires have become a huge obstacle for them. They cannot abide by any word of a sermon and in their eyes only the sycophants are worthy. In light of their ungratefulness God has imposed people on them who swooped in on them and continue to enforce themselves on them.

The Promised Messiah (on whom be peace) said that while they abandoned righteousness in their

dealing with the Christians, they did not properly learn the ploys and the tricks from them. As regards Muslim rulers God has promised that unless they are pious, God will not help them. They are not the custodians of the Ka'ba, in fact it is the Ka'ba that is protecting them. They assert their love of Islam and the Prophet (peace and blessings of Allah be on him), if they do not sincerely repent, chastisement is imminent for them.

Many a calamity is befalling the world of Islam and the world of Islam is like an ailing person breathing his last. They do not even have a suggestion of righteousness left in them. There is no sin or ignorance that cannot be found in the Muslims.

...Promised Messiah (on whom be peace) put the question as to what was the remedy to all this? Could all these ailments of the Muslim kingdoms be made better by their efforts? Most certainly not, he asserted. These people are, as if buried under stones. It is not for them to avert these disasters for blind cannot lead blind.

Spiritual light only descends on that heart which is burnished by total devotion of God and then alone is one given the mantle of eminence. How can one who is sitting in the dark show the way to others?

Citing the condition of the religious scholars, the Promised Messiah (on whom be peace) said the majority of them are like a disease for Islam. They counsel, but do not practice what they preach.

They are hard-hearted and full of darkness and gloat over little knowledge. They pass Fatwah (edict) of Kufr on anyone who disagrees with them. They are stingy by nature and envious by practice. Distortion of Shariah is their way, they act like wolves when incited and their remembrance of God is but a show.

They consider themselves to be masters of peoples' lives. They are wolves in sheep's clothing who stop people from accepting the path of truth. Their arrogance has increased and their wisdom has decreased. They have no idea about the complex matters of Shariah.

The matter of death of Jesus (on whom be peace) is clear but they have no idea of triumph of Islam. God has put commotion in their fate, they only pay lip service to the Qur'an and the Qur'an has never glimpsed into their hearts. They are slaves of the 'self' and have forgotten the rights of the Gracious God, how can triumph of faith be expected from them? Prejudice has made them animal-like. Their faith is greediness, gluttony and usurping property. They are not afraid of God but are afraid of those in power and they incite the ignorant in the name of Jihad.

Giving a solution to these conditions, the Promised Messiah (on whom be peace) wrote in the same book that people should leave of all the other sects and should search if God has sent some remedy? They should read the accounts of earlier times in the Qur'an and understand what the way of God was. Why would God's way change for the latter-ones? Islam is being attacked, people are bereft with disasters.

Situation is such that people have forgotten guidance and are only concerned with eating and drinking and hedonistic pursuits. To say that Jesus (on whom be peace) is alive is the biggest sin today and they are supporting this belief. They do not have the strength to do what is God's work?

True spiritual light will be blown into hearts only by the Promised Messiah. When God decides to reform a body of people, He sends a person from among them. Just as Jesus (on whom be peace) came for Moses (on whom be peace), similarly the Messiah was to come from the Muslim Ummah. However, they have rejected him, just as the Jews rejected Jesus in the past.

... time and again some individual or the other rises against Islam, in America or Europe, making offensive allegations against the Prophet (peace and blessings of Allah be on him) or the Qur'an. If anyone can contend with them, it is this champion of God. We can prove the eminence of Islam by connecting to him and can make the lofty station of the Holy Prophet (peace and blessings of Allah be on him) evident to the world. May God also enable us so. Ameen

ANECDOTES FROM THE LIFE OF THE PROMISED MESSIAH عليه السلام

Khalid Saifullah Khan

PRAYER MADE ON BEHALF OF KHALIFA EYED MUHAMMAD HASAN

In 1881 when the Promised Messiah, Alaih-his-salam, started writing his first book, called "Braaheen-e-Ahmadiyya" he was known very little and had very few people to help him. It was the time when he was in dire need of helpers. He was very anxious to find money to publish the book. He prayed to God and he received the Revelation in Arabic: "Take hold of the branch of the palm tree and shake it, it will shed fresh ripe dates upon thee." Huzur while mentioning it writes: "I understood there-from that it was an indication that I should make an effort to draw attention to the book and that thereby the cost of the publication of the book would be provided. I made some effort in that way in accordance with the divine command and help came from whatever quarters God willed for the portion that was being printed. All praise is due to Allah for this." (Tadhkirah p 28-29)

One of the persons who helped the Promised Messiah with money was Khalifa Syed Muhammad Hasan, who was a Minister in the government of Patiala State. In response to Huzur's appeal he immediately sent him Rupees Two hundred and fifty. Soon after, he sent another Rupees Two hundred and fifty again.

Allah accepts the prayers of those who help the cause of God sincerely and selflessly. The prayers of others in their favour are also accepted. Later (in 1892), Khalifa Muhammad Hasan Sahib was involved in some serious problem. He wrote a letter to Huzur requesting him to pray to God to remove his worries. Huzur prayed for him and he received a Revelation from God in Urdu: "Chal rahee hay naseem rahmat kee. Jo dua kee-jiay qubool hay aaj." i.e. "The breeze of mercy is blowing. All your supplications will be accepted today." In his book Nuzool-ul-Masih, the Promised Messiah mentioning this incident says: "Khalifa Syed Muhammad Hassan Sahib, Chief Minister of Patiala State, was suffering from some anxiety and I received several requests from him to pray for him. In those days I received the revelation (Urdu): The breeze of mercy is blowing. All your supplications will be accepted today. On this I recalled his request and supplicated for him and informed him of this by a letter. Within a short time he was relieved of his anxiety and informed me accordingly by a letter." (Tadhkirah p 124)

The moral in this incident is that if we want that our prayers should be heard and the prayers of others in our favour are accepted by God then we should help God i.e. His cause and he will come to our help. Once Hazrat Khalifa-tul-Masih IV, Rahima-hullah, said: Those who actively participate in the work of preaching, supplications rise from the core of my heart for them.

May Allah enable us to understand, appreciate and apply this formula of gaining acceptance of our prayers from God .

TASBEEH, TAHMEED AND DAROOD ATTRACT THE MERCY OF GOD.

During one's life time one comes across many anxieties, problems and worries. A believer keeps on seeking God's help through patience, perseverance and prayers in all ups and downs of life. God himself has taught that prayers. Prayers are accepted and God's mercy is attracted when a supplicant offers Tasbeeh, Tahmeed and Darood with sincerity of heart. Tasbeeh means that a believer should bring to his mind repeatedly with firm conviction and complete certainty that every

particle of my body and of the entire universe around me is performing its job strictly as commanded by God and that God is free of all weaknesses, defects and shortcomings. While offering Tahmeed the believer looks towards himself, all creation around him, and forces of nature operating in the universe and expresses his belief with full certainty that the power, properties, attributes, beauty and beneficence of anything is not of its own but are the manifestations of God's Attributes and Power. The perception of God's Attributes that results from Tasbeeh and Tahmeed diverts his attention towards the Holy Prophet, salla-ho-alaihi-wa-sallam, and his physical and spiritual progeny through whom we received the recognition of our Creator and out of our indebtedness to and love for them, we invoke God's blessings on them. A prayer comprising Tasbeeh, Tahmeed and Darood was taught by God Himself to the Promised Messiah, Alai-his-salam, when he was seriously sick. As a result of offering this prayer as advised by a Divine Revelation, he recovered from the illness miraculously. Since the incident contains an important guidance on the subject of acceptance of prayers, I would like to narrate the incident in Promised Messiah's own words. He writes in his book, 'Taryaq-ul-Qulub':

"Once I fell seriously ill, so much so that on three separate occasions my relatives perceiving that my last moment had arrived recited the Sura Ya Sin to me as is customary among Muslims. On the third occasion while the Sura was being recited I saw that some of my relatives, who have since passed away, were sobbing out of control. I was suffering from a species of severe colic and was purging blood every few minutes. I continued in this condition for sixteen days. Another person who was suffering from a similar disorder had died on the eighth day, though he had not suffered as severely as I was suffering. When the sixteenth day arrived everybody despaired of my life and thus Sura Ya Sin was recited to me the third time and all my relatives believed that I would be in my grave before sunset. Then it so happened that as God had in the past taught His Prophets prayers for deliverance from misfortunes He also taught me through revelation a prayer as follows (Arabic): Holy is Allah and worthy of all praise, Holy is Allah, the Great. Allah, bestow Thy blessings on Muhammad and the people of Muhammad. I was also directed to put my hand in river water which should have some sand with it and to recite this prayer and to wipe my chest and back and my hands and face with the water and that in this manner I would be healed.

Accordingly, river water with sand was sent for hastily and I started doing as I had been directed. The whole of my body had seemed to be on fire which was so painful that I felt death would be preferable to that condition and would be a deliverance from torment. But when I started doing as I had been directed I call God to witness, in Whose hand is my life, that every time I recited this prayer and wiped my body with the river water I felt fire departing from my body and coolness and comfort taking its place. The water in the vessel had not yet been exhausted when I felt that my illness had departed from me completely and after sixteen days I slept in comfort.

Next morning I received the revelation (Arabic): If you are in doubt concerning that which We have sent down to Our servant then cite a cure like this one." (Tayaqul-Qulub, pp37-38, Tadhkira pp 22-23)

In this anecdote there are many lessons for those who seek Allah's mercy in difficult times.

FAMILY LIFE OF THE PROMISED MESSIAH

He was best towards his family:

The Holy Prophet, peace and blessings be upon him, said: The best among you is one who is best towards his family. This was very true in respect of the Promised Messiah, peace be on him. Hazrat Mirza Bashir Ahmad, may Allah be pleased with him, says: The Promised Messiah was surely the best of people. His treatment towards his family, wife and children was neat, clean and pure of the highest order, and was replete with beauty and beneficence. He was the best husband and the best father. Due to the heavenly atmosphere prevailing in his house coupled with his teachings in this respect, the Ahmadi women found in him a great support in the event of any differences or disputes that may arise within a certain family. He was considered a great supporter of the

women's rights, because they were certain that each of their complaint would be listened not only with justice but with feelings of mercy and goodness. (Seerat-e-Tayyibah)

Annoyance of Promised Messiah with a person who treated his wife harshly:

He became very annoyed when once in his presence it was mentioned about a certain person that he used harsh words with his wife, often lost his temper and treated her cruelly. He said: Our friends should not be like this. (Seerat Hazrat Masih-Maud by Hazrat Maulvi Abdul Karim Sialkoti)

Utterance of harsh words with wife should be taken as a consequence of other lapses:

Once he said: My own condition is this that once I called my wife in a loud voice and I felt that the loud voice was blended with a bit of anger; nevertheless I had used no offensive or harsh word. But after it I did 'Istighfaar' (i.e. sought forgiveness of God) for a long time and offered 'Nafl Prayer' (i.e. non-obligatory Prayers) with great humility and distributed alms to the poor, because I thought that this harshness towards wife was the consequence of some hidden slip or defection.

Purdah is not meant to confine women to prison:

Hazrat Maulvi Nur-ud-din Khalifa-tul-Masih Awal, Razi Allah Anho, narrates that once during a journey, the Promised Messiah was waiting for a train, the arrival of which was delayed. (In order to pass time) Huzur started walking on the station platform with his wife. Seeing this, Maulvi Abdul Karim Sahib – who was very bashful and emotional - came to me and said: Please request Huzur that his respectable wife may be got seated in a secluded place. I replied him that I would'nt like to do it ; however you may say if you so wish. Finding no other choice he himself went to the Promised Messiah and said: Huzur! There are so many people around here, let the Begum Sahibah be got seated in a separate place. Huzur replied: No; I don't believe in this sort of Purdah.

(Seeratul-Mahdi Vol I, p63)

Importance of virtuous upbringing of children:

In regard to bringing up of children, their education and training, the Promised Messiah said: It is useless to entertain desire of having children, unless it is with the intention that they may be pious and righteous and be servants of religion by submitting to the will of Allah… But if the desire to get children is only for continuity of the lineage and create inheritors of property or wealth or for them to achieve prominence and fame, then I regard such a desire as 'Shirk' (idolatry).

(Malfoozaat Vol II pp370-371)

Quran says : Your wealth and children are merely "Fitnah" or a means of your trial. On the other hand these things are also called the good of this world. The apparent inconsistency is removed only when it is believed that the things which are the good of this world are 'Hasanah' only when one has the sincere intention to deal, treat and use them in a way to make him deserving of the 'Hasanah' of the life hereafter. The saying of the Promised Messiah quoted above explains this important point of wisdom.

Prayers must constantly be made for the children:

The Promised Messiah said: My own condition is that there is no such prayer of mine in which I do not pray for my friends (i.e.Ahmadis), my children and my wife. (Malfoozaat VolII p 372)

It is an occasion to ponder: How many of us make such supplications in each and every Prayer?

Regard yourselves as trustees of your children.

On the death of his son Sahibzada Mubarak Ahmad, the Promised Messiah said: We have already made a decision about our children etc. They all belong to God and are not ours. We also belong to Him.

(Al-Hakam, 24 September 1907)

He further said: The children should be considered as guests and they should be entertained. But none should be given preference over God. What can children do for you? What is

essential is to seek the pleasure of God.

Training and education of children should be undertaken right from their childhood:

Hazrat Masih-e-Maud, Alai-his-Salam, used to advise that proper upbringing, education and training of children should begin from the early childhood. He said:

The period of childhood is very suitable for imparting religious teaching. In childhood one has a sharp memory, which is not available in later years of life. Special care and attention should be paid to provide religious training and education to children from early age. (Taqreer Jalsa Salana 1897)

Teach good manners to your children:

The Promised Messiah used to teach good morals and manners to his children from the early childhood. Once Hazrat Mirza Bashir Amad, when he was very young, burst into a loud laughter while sitting in the mosque. Huzur said: Laughter in the mosque is not desirable. On another occasion the young Bashir Ahmad pointing towards a house said: That is the House of Nizam Din. Huzur advising the child said: Mian! It is not proper to mention his name like this. After all he is your uncle.

Mirza Nizam Din was a cousin of the Promised Messiah, who also happened to be his most bitter enemy. The lesson for us is that while in private we should not mention other people disrespectfully, otherwise your children will learn the same manners and will not respect their elders, including their own parents. The Holy Prophet is also reported to have said: He who does not show mercy to our juniors and do not recognise the rights of our elders, he is not of us.

The Promised Messiah disapproved beating children:

Hazrat Masih-e-Maud always practiced patience and forbearance towards children. He was against beating the children and said that those who think they can reform their children by beating commit 'Shirk', because the hearts are in the control of God. Children should be admonished, and guided and help of Allah sought through prayers. He said that those people who don't have control over their anger have no right to beat their children, who are God's trust in their hands. May Allah enable us to follow the noble examples of the Holy prophet (saws) and the Promised Messia (a.s.) in all matters concerning our family life, including the 'Tarbiyyat' of our children. Amen.and admonition coupled with prayers

Dars-ul Qur'an

Continued from page 3

those in authority, the former are enjoined to do as Allah and His Messenger have bidden them do on such occasions, i.e., that in such a case they should obey those in authority.

Primarily, however, the words, if you differ, do not refer to any differences between the rulers and the ruled but to disagreements arising among the ruled themselves. In this case the injunction embodied in the verse is that in matters pertaining to discipline and administration. Muslims should obey those in authority, but in disputes and differences regarding social matters, etc. they should be guided by the Law of Islam and not by other laws. This is the interpretation which Ibn Kathir (iii. 130-31) has adopted and which is in keeping with the context. The next verse also refers only to disputes among the ruled, and not to those between rulers and ruled.

The words, those in authority, in their wider significance include even such non-Muslims as may happen to be in authority over Muslims. In this case the additional words

would not mean "from among you" but simply "among you" i.e. "over you". The practice of the Holy Prophet as well as his sayings make it clear that in secular matters Muslims should obey even such of their rulers as are not Muslims.

Faith-Inspiring Incidents

from the lives of the companions of the Promised Messiah (as)

Extract From The Friday Sermon Presented By Hadhrat Khalifat ul Masih V (atba)

Hadhrat Mian Ferozuddin sahib of Sialkot:

He took his bai'at in 1892. He writes that 'Lecture Sialkot' [a book of the Promised Messiah] was written on the roof top of the house of another companion. The Promised Messiah (on whom be peace) had inkpots placed on all the four walls and he wrote as he strolled, at times, bowing down in sajdah (prostration posture). The narrator says he saw all this from the rooftop of his own home as many others had joined him as his house was close to the other house and was higher so everything could be seen clearly. Hudhur Aqdas sent down pages to the scribe downstairs as and when he finished writing each page. Later, when the Promised Messiah (on whom be peace) went to deliver the lecture, a hafiz who taught the local boys told them their lesson was over. Instead, he gave the boys ash and told them to throw it at the Promised Messiah (on whom be peace) when he passed. The Promised Messiah was in an enclosed carriage so he remained safe. He further writes that at the venue where the lecture was to be delivered various mullah had erected obstructions and would not allow people to go through and were riling people. The narrators says when the Promised Messiah (on whom be peace) returned he and many went with him up till the town of Wazirabad. There too, many had gathered and were hurling abuse and throwing stones. He says he also went with the Promised Messiah (on whom be peace) to Jehlum where two European ladies enquired why had a crowd gathered. When they were told that this was the Promised Messiah (on whom be peace), the ladies asked the crowed to disperse so that they could take a photograph. The following day was a court hearing where Hudhur Aqdas (on whom be peace) had to be present. He sat on a chair surrounded by a crowd and said that people had accepted that he is from God on his say so. Therefore, if he had [God forbid] made it up he would be punished for it and those who had accepted him would not be punished. He said as he was from God those who had accepted him would be rewarded for it. Hudhur added this was in line with the Quranic teaching: '...And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will surely befall you...' (40:29). Hudhur said today Muslims should reflect on this. Such has been the treatment of people with Prophets of God.

The narration continues that someone in the crowd raised a book high and said that Messiah had gone to the heavens in that manner. There was a beggar in the crowd, who said why a lie was being told, giving reference of the Quranic verse: 'Every soul shall taste of death...' (3:186). He repeated this three times in an impassioned manner and said that he was not a follower of Mirza sahib but he could not hide the truth. The narrators also writes that he once heard in the company of the Promised Messiah (on whom be peace) Sahibzada Abdul Lateef say, 'Hudhur, my blood drips from my body and I see that it will 'irrigate' in Kabul'.

Hadhrat Umer Din Hajjaam:

He hailed from Gujrat. He signed his bai'at form in 1899 and took bai'at physically in 1900. He narrates that his friends used to say to him that he would become a 'Mirzai'. When he saw Ahmadis reading the Qur'an and offering Salat he would pray that if the Messiah was from God

may he be able to see him. Once in a dream he saw the Promised Messiah (on whom be peace) in a most blessed countenance and wondered that he had never seen a person such as that, could it be the Holy Prophet (peace and blessings of Allah be on him). Later, in Masjid Aqsa, Qadian, he prayed that if the Messiah was the man he had seen in his dream he would accept him otherwise he would return promptly. When the Promised Messiah (on whom be peace) arrived he saw that he was exactly the same person he had seen in his dream, so he took his bai'at. When he announced his departure the Promised Messiah (on whom be peace) said 'stay at least for a further fortnight to recognise the truth'. He also said, 'if due to some reason you cannot visit, you must always write letters.'

Hadhrat Sufi Nabi Baksh sahib,

son of Abdul Samad sahib: He took his bai'at in 1891 and he probably saw the Promised Messiah (on whom be peace) for the first time in 1886. He writes that he first visited Qadian in 1886 to investigate about a poster that the Promised Messiah (on whom be peace) had published announcing that he would be granted a son who would be a source of blessing for many nations. Later, the Promised Messiah (on whom be peace) published three booklets, 'Fateh Islam, 'Tauzeeh Maram' and 'Izalah Auham' and therein proved that Hadhrat Isa (on whom be peace) had passed away and that he himself was the manifestation of the coming of the Promised Messiah. This was followed by an uproar of unbelief from the mullah. The Promised Messiah (on whom be peace) wrote another booklet 'Aasmani Faisla'. Later, this booklet was read out at the first ever Jalsa held at Qadian which the narrator had the privilege to be invited to. He says when the Promised Messiah (on whom be peace) arrived at the Jalsa and he took one look at his face, he immediately recognised him as his heart felt electrified when he recalled that this was the blessed face he had seen in a dream in his student days and was attired in the very same clothes that he had seen in his dream. At the end of the Jalsa the Promised Messiah (on whom be peace) shook hand with everyone and the narrator was the last to shake his hand for he had something special to say. He submitted that he had already taken bai'at on someone's hand, what was the instruction for him. The Promised Messiah (on whom be peace) told him that if the person he had taken bai'at of was pious then his [second] bai'at would be 'light upon light' and if the person was not pious then his bai'at would be annulled and the Promised Messiah's bai'at would remain. Later, he took his bai'at on the blessed hand of the Promised Messiah (on whom be peace).

Hadhrat Nazam Din sahib tailor master:

He took his bai'at in 1902. He narrates that he is astonished that God blessed him with the great grace of Ahmadiyyat as he had been so opposed to it. Whenever engaging in talks with Ahmadis he firmly believed the mullah to be the pillars of religion and considered that his Ahl e Hadith people were the righteous ones. Once attending one of their Jalsa, he saw a mullah giving a sermon by a wall holding the Qur'an in one hand and distributing some leaflets with the other, saying, 'Mirza has [God forbid] got leprosy, because he insulted Prophets and called himself Isa'. He took a leaflet and never imagined that anyone would be brazen enough to utter falsehood while holding the Qur'an. Later, he decided to visit Qadian so that he could witness things first hand and then contend with the 'Qadianis'. Thus, he went to Qadian with some friends. It was near to Maghrib time when they arrived. He asked someone to show him where 'Mirza sahib' offered his Salat. He was shown to what is now Masjid Mubarak. It was an extremely tiny mosque in those days.

A minute or so after the Adhan the Promised Messiah (on whom be peace) came to the mosque and stood by him. He says he looked at the Promised Messiah (on whom be peace) from top to toe, so much so that he even saw his

blessed hair and the condition of his heart changed. He thought that he had never seen a man of such an appearance ever before; his hair looked like strings of gold, eyes dream-like, presenting a complete embodiment of modesty. The beauty of his hands and feet was alluring and the narrator wondered if this could be the same person his mullah called a liar. He was lost in these thoughts when Salat started. Through out the Salat he thought about the disparity between what the mullah had said and what he beheld and thus a sea of doubt rose in his heart. He even wondered if the person he saw was not the Promised Messiah (on whom be peace). After Salat the Promised Messiah (on whom be peace) sat and talked till Isha time. He talked about his warning of having seen angels sowing black plants in Punjab and upon asking the angels told him that there would be an outbreak of the plague in Punjab. People has ridiculed this saying plague stays on the coastal areas and never spreads inland. However, it did spread in Punjab.

Next morning the astonished narrator went to see Maulwi Nuruddin sahib and asked him if indeed who he had seen the night before was 'Mirza sahib'. On confirmation he became emotional and asked to take bai'at at Zuhr time but the Promised Messiah (on whom be peace) said he should wait lest the mullah made him slip again. He pleaded that was not to be. He and his friends took bai'at the next day and returned home.

Hadhrat Mian Abdul Aziz sahib,

son of Mian Imam Din sahib: He took his bai'at in 1893. He writes that he became acquainted to some Ahmadis in 1891 who mentioned about the claim of the Promised Messiah (on whom be peace) to him. As he had no prior enmity he did not mind but did wonder why the mullah was so abusive about him. When he was given the books 'Kitab ul Biryyah' and 'Izala Auham' [books of the Promised Messiah] to read, he prayed to be steadfast on the truth. This prayer was accepted quickly when he started reading 'Izala Auham' as his faith increased and he had no doubt left in his mind. When he visited the Promised Messiah (on whom be peace) he felt satisfaction and his heart gave the testimony that this was not the face of a liar. He writes that his original name was Meeran Baksh which has idolatrous connotations and he had tried to change it before unsuccessfully. When the Promised Messiah (on whom be peace) changed his name to Abdul Aziz, he prayed that may this name kept by the Promised Messiah endure. He writes all official documents carried his new name.

Hadhrat Shaikh Allah Buksh:

He took his bai'at in 1905. He writes that he received no religious education in childhood. When he reached the age of 17 years he felt an interest in religion. He learnt to read the Qur'an and started reading its translation. During that time he happened to look through a book which hurt him because to his mind it appeared Hadhrat Isa (on whom be peace) had a greater status than the Holy Prophet (peace and blessings of Allah be on him). Due to embarrassment he could not mention this to anyone. Until in 1905 during his employment he occasioned to see some papers through Dr. Alim Din Gujrati and read on death of Jesus. As soon as he was convinced of death of Jesus (on whom be peace) he thanked God and without any hesitation promptly wrote a letter to the Promised Messiah (on whom be peace) regarding bai'at. When his father expressed displeasure at this he reminded him that when after the birth of one child he did not have any children for 12 years he had prayed to God for a child as Hadhrat Ibrahim (on whom be peace) had prayed in his advanced age for a child. In acceptance of the prayer the narrator was born. The narrator told his father that the prayer had actually been fulfilled now that with God's grace he had accepted one commissioned by God. He writes that in 1906 he took his bai'at on the blessed hand of the Promised Messiah (on whom be peace) in Qadian. He writes: 'The illustration of the time of taking bai'at and the state of my heart I briefly describe thus; a liberal and irreligious young man, contrary to all the defiance of his Nafse Ammarah (self that

incites to evil) willingly battling against it, submitted to the door of one commissioned by God, and restlessly waited for him to arrive, eyes fixed to a small window [from where the Promised Messiah used to come to the mosque]. There were very few people in the mosque and all were quietly and respectfully waiting for the holy person. This is when a holy, handsome, dignified and majestic pious man entered the mosque from the very same window. Meanwhile, the young man was shaken and tears started streaming from his eyes, but he was still unaware as to why. He was only conscious this much that Hudhur's entrance from the window appeared exactly as if a perfectly radiant sun had emerged on a dark night and all the darkness had gone.' He writes that the following year he introduced his ailing father to the Promised Messiah (on whom be peace) wishing he would take bai'at but alas he deprived himself of this.

Hadhrat Muhammad Hussain Khan sahib, son of Khuda Baksh sahib: He narrates that he heard someone mention that a mullah had said that higher education can also turn one's head. Adding that there was a 'Mirza' in Qadian who said that he was [God forbid] God. When a reference was asked, 'Baraheen e Ahmadiyyah' [book of the Promised Messiah] was given as a reference. The narrator found an Ahmadi in Sukkur who had the book. When the book was looked at it stated, 'God is in me and I am in God'. The narrator took the book to the man and said that this was only a small matter. At which the man said, 'even he has become a Mirzai'. The narrator replied, 'mirzai' was a very good thing, in his vernacular a quilted waist coat is called a mirzai. He added it gives comfort when one is struck with pneumonia. He narrates that he dreamed that night the Imam Mahdi of latter-days has come. When he asked his whereabouts he was told he was 25 miles away. Hudhur said these days similar distortions of the writings of the Promised Messiah are presented to misguide people by the so-called religious leaders as well as by the TV channels and media.Continuing with the narration of the dream,

Hadhrat Muhammad Hussain Khan sahib says that he started walking towards the direction given to him. On the way he sees Imam Mahdi riding a horse and is accompanied by 200 riders. He requests that his bai'at is taken, and takes his bai'at and joins them. They break their journey in Lahore. In the dream the narrator leaves to see his mother in nearby Gujaranwala. When he reaches home, he stands at the bottom of the stairs and says, 'the Mahdi of latter-days' has come whoever wants to take his bai'at should go to Lahore'. This is when he woke up. Next day he had another dream. He saw that Imam Mahdi is on a high place towards the heavens and says, 'a slave of ours lives here, bring his head'. The narrator takes his head off and gives it away. A short while later the Promised Messiah (on whom be peace) says, return his head and give him some from my treasure but the man does not give him anything. On the third day at night he felt as if his body had been pressed by something. He was not sure whether he was asleep or awake. Meanwhile the Promised Messiah (on whom be peace) comes to him and says, 'so what if he did not give you any, we have plentiful, stretch out your hand'. He extended his hand and the Promised Messiah (on whom be peace) places something on his hand which he puts in his mouth.

Once on his regular journey back to Sukkur he diverted to go to Qadian. Amazingly he met someone he knew from Sukkur with whom he stayed overnight and who took good care of him. On the way the narrator met a few opposing people. When he reached Qadian he went to Hadhrat Maulwi Nuruddin (may Allah be pleased with him) who took him to see the Promised Messiah (on whom be peace) at Masjid Mubarak. The narrator took his bai'at and then related about his childhood and asked the Promised Messiah (on whom be peace) to pray for his younger brother may also become an Ahmadi. The Promised Messiah (on whom be peace) asked him how long his eye had been bad, he replied since childhood, although once in Murree he had felt better. The Promised Messiah (on whom be peace) said to him that he

should work in Murree. The narrator replied he worked in Sukkur. The Promised

Messiah (on whom be peace) said, 'God will grant you healing'. He narrates soon after his eye got better. He narrates that once two high ranking officers came to see the Promised Messiah (on whom be peace). The officers expressed concerned over some violent assault that took place the night before. The Promised Messiah (on whom be peace) said to them, 'God is protecting us, you do your duty however you deem appropriate.' He narrates that once someone mentioned playing of band and fireworks at weddings to the Promised Messiah (on whom be peace) who said, 'playing of band is by way of announcing, there is no sin in it; fireworks are odious'. Another account relates that once in the mosque the Promised Messiah's (on whom be peace) foot touched a Pathan's bad foot. The Pathan walked with the help of two sticks. Instantly his painful foot was better. When the Promised Messiah (on whom be peace) was on his way out, the Pathan asked him if he could touch his foot with his other bad foot. He explained that he had been in treatment for six months but the Promised Messiah's touch had instantly cured him.

Hadhrat Shaikh Muhammad Ismaeel sahib:

He took his bai'at in 1894. He narrates that regretting the state of the mullahs and the Sufis of his time, the Promised Messiah (on whom be peace) would say that had God not consoled him with [revelation] 'I shall take your message to the ends of the earth' who knows how hurtful the mullah's nonsense would have been. The Promised Messiah (on whom be peace) would say that if only they heard his tearful supplication for them, how anguished he was for their guidance and how he would repeatedly and in a heart-rending manner pray to God for them. The narrator says on hearing this they were quite stunned how much this holy person wished well for God's people. He narrates that the Promised Messiah (on whom be peace) had so influenced his friends with his power of holiness that they only believed in God to be the 'Doer' of everything and they never stopped from what was the truth. They avoided low morals and adhered to high morals and were ever grateful to God and trusted in Him. Such were their good works that their hearts surged with love of God and whatever they did, they did specifically for God. They greatly avoided hypocrisy for the Promised Messiah (on whom be peace) always called hypocrisy a dangerous bad moral. The narrator writes that he had never seen the Promised Messiah (on whom be peace) eyes fully open, such was his modesty. However, when an enemy of God was cited or when he mentioned the Holy Prophet (peace and blessings of Allah be on him) that is when his eyes would be fully open. He had such great love for the Holy Prophet (peace and blessings of Allah be on him) that each time he mentioned his name he would say if this pure Prophet had not come to this world there would have be no guidance, the entire world would have gone astray. The Promised Messiah (on whom be peace) advised his community to become a manifestation of God and would say that he found God more loving than a mother. He greatly stressed to avoid thinking ill of others and said that one who thinks ill of others can never partake of the light of faith, for this is a dangerous bad moral that even makes one disillusioned with God. The Promised Messiah (on whom be peace) repeatedly said that our community should only consider the Holy Qur'an a source of obtaining spiritual knowledge.

Concluding Hudhur prayed that may God elevate the status of these companions for their accounts have been a source of enhancing our faith, may He also enable us to carry the mission forward. May we try and adapt ourselves to fulfil the expectations of the Promised Messiah (on whom be peace) in light of the models of his companions.

New Testament Examined (Part 2)

Muhammad Ahmad Omar

(7) And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (Matthew 17: 20).

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall beli ve that those things which he saith shall come to [ass; he shall have whatsoever he saith. (Mark 11: _2-23)

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou be plucked up by the root, and be thou planted in the sea; and it should obey you.
(Luke 17: 6)

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father (John 14: 12)

The above statements of Jesus, reported by all gospel writers, tell us that anybody who has faith as much as a mustard seed would be able to show miracles even greater than those of shown by Jesus. We have yet to find a person who can claim to have faith as much as a grain of mustard seed and be able to show us miracles similar to those of shown by Jesus if not greater, or should we believe that no follower of Jesus in the world today has any faith. These verses also indicate that even the disciples were lacking in faith.

(8) And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
(John 1: 19-23)

Whenever the Jews put a straight question to him, they never received a straight answer. It is quite possible that they were genuine in their investigation and wanted to explore the possibilities of him being true in his claim, but they were put off by his answers. On another occasion when he questioned his disciples:

He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing.
(Luke 9: 20- 21)

There are a couple of very serious questions that come to the reader's mind.

- Why did Jesus deny he was Christ? And why did he tell his disciples to hide his identity?

- These verses show that the Jews, at that time, were expecting three persons, Elias, Christ and that prophet. According to Jesus, John the Baptist was Elias. Jesus himself was Christ. But who was that prophet?

(9) And they departed quickly from sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. (Matthew 28: 8-10)

Matthew tells us that when Mary Magdalene and the other Mary found the sepulchre empty where the body of Jesus was kept, they went hurriedly to give this news to the disciples. When they heard the news, they came quickly to meet him. And they came and held him by the feet, and worshiped him. (Matthew 28: 9). Luke tells us that Jesus met two of his disciples who were travelling to Emmaus which was about threescore furlongs from Jerusalem. (Luke 24: 13). When they realised that it was Jesus, they hurried back to Jerusalem:

And they rose up the same hour, and returned to Jerusalem and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. (Luke 24: 33- 34)

Incidentally, two disciples returned to Jerusalem and found the eleven gathered together, that makes the total number of disciples thirteen. As we know that Jesus had eleven disciples, who were the other two?

Then he tells us that when his disciples suddenly noticed that Jesus was standing in the middle of them, they reacted as if they were seeing him the first time.

And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. (Luke 24: 36-43)

The whole story becomes very confusing. If the disciples had seen him as Matthew told us, (28: 8-10), the reaction of the disciples as told by Luke (24: 36- 43) was surprisingly unnatural.

(10) Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, why art thou alone, and no man with thee? (I Samuel 21: 1)

And he said unto them, Have ye never read what David did, when he had need, and was .an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him. (Mark 2: 25-26)

Mark recorded one statement of Jesus in which he referred to a verse from the Old Testament (I Samuel 21: 1). David went to Nob and there he met the high priest. Both of these statements do not agree in details. The name of the high priest is different, and according to the first statement, David was reported to be alone, whereas, in the second statement he had people with him.

(11) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28)

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. (John 7: 33- 34)

In the first statement, Jesus told his disciples that they would sit beside him on twelve thrones judging the twelve tribes. In the second statement, he informed them that they would not find him because they would not be able to come where he was going.

(12) Jesus was a well-known person in Jerusalem. He used to go to the synagogues and to temples to preach. On many occasions, he created quite an uproar and interrupted the normal proceedings in the temples. (We are not judging his actions, merely reporting them):

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying, unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves. (Mark 11: 15- 17)

And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of the money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my father's house an house of merchandise. (John 2: 13- 16)

The Jews knew him very well, and they questioned him on many occasions and on different matters. See John 1: 19- 21. He showed many miracles and cured many who were sick. He fed thousands of people and a multitude of people followed him wherever he went.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordon. (Matthew 4: 23- 25)

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (Matthew 21: 8- 11)

In other words he was a well known person among the population of the area. We are told that Judas Iscariot, one of his disciples betrayed Jesus.

And he that betrayed him had given them a token, saying, whomsoever I shall kiss, that same is he: take him, and lead him away safely.

(Mark 14: 44, also Matthew 26: 48).

But how exactly did Judas betray Jesus. Mark and Matthew here give the impression that Jesus was some unknown person and Judas pointed him out by kissing him, which is against the facts. When Jesus was apprehended, he spoke to the leaders of the Jews:

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. (Luke 22: 52- 53

It means that Jesus was well known among the high-ranking Jews as well as among the common people. The story of his betrayal has a twist, which does not appeal to common sense.

(13) Jesus died on the cross to redeem the mankind from the consequences of the original sin. Paul told us that the outcome of Adam's sin that he committed by disobeying God was twofold.

1. Everybody born of him was sinful.

2.Death was the direct result of eating the forbidden fruit.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
(Romans 6: 23)

For since by man came death, by man came also the resurrection of the dead. (1 Corinthians 15: 21)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinne. (Romans 5: 12)

Then Paul told us that it was not Adam who was responsible for our afflictions, it was the law.

For until the law sin was in the world: but sin is not imputed when there is no law. (Romans 5: 13)

Adam and his progeny were suffering the punishment even without the law, whereas, according to Christian belief, the rule of law started with Moses and did not exist before him. We would like to know:

Tabligh activities in various Villages

The following members of various Jamaat participated in Tabligh activities in various villages. They held Tablighi stalls and distributed a large number of leaflets.

South East Region:			
Norbury	1. Tariq Majeed 2. Nasim Mahmood 3. Tariq Majeed 4. Asif Nadeem	5. Saeed A Khokar 6. Nasir A Orchid 7. Munib Ur Rahman	Organised 3 stalls
Shirley	1. Nasir Ahmad.	2. Nasar Ahmad.	Distributed 1500 leaflets
West Cryodon	1. Muhammad Afzal. 2. Zafar Ullah Sheikh	3. Shahid Farooq.	Distributed 425 leaflets
Thornton Heath	1. Abdul Rashid Qazi 2. Jawad Ahmad	3. Tahir Ahmad Chaudhry	Distributed 733 leaflets
Tabligh Activities in Middlesex region			
Hounslow North Jamaat	1. Abdul Waheed Mirza 2. Abdul Basiti	3. Ameen Ullah	Distributed 150 leaflets
Hayes Jamaat	1. Bilal Khan 2. Khalid Butt 3. Sohail Qureshi,	4. Sial Qureshi 5. Mansoor Ahmad 6. Abdul Ghafoor	Organized 4 Tabligh stalls and distributed 100 leaflets
High Wycombe Jamaat	1.Raoof Ahmad 2.Abdul Haleem	3.Rashid Ahmad	Distributed 30 leaflets
Southall Jamaat	1.Umar Khan 2. Shams-u-Zoha Syed	3. Azhal Hussain Naqvi 4.Sadaqul Mursalin Khadim	Organised 6 stalls
Tabligh Report for North West Region :			
	1.Sheikh Waseem Hayyat 2. Dr Hafeez Ahmad 3. Dr Tanveer Arif 4. Iftikhar ul Haque Khan 5. Munawer Ahmad Sahi	6.Mian Nasir Ahmad 7. Mubashir Ahmad Khan 8. Khalid Hayyat 9 Ahmad Khan Sahib 10 Pir Daud	Organised 5 stalls and 478 leaflets were distributed
Village Tabligh Campaign By Midland Region.			
	1. Tariq Mahmood 2. Muhammad Nawaz 3. Saeed Ahmad Rafique 4. Ghulam Ahmad Baloch 5.Manir Malik 6. Suleiman Yusuf 7. Syed Mansoor Ahmad	8. Ch Imtiaz Ahmed 9. Musah Ankomah 10. Wahid Mian 11. Baseer Rehen 12. Maqsood Saeed 13.Malik Yaseen Khan	Stalls were organized by 6 different Majalis covering Midland Region.

Baitul Fatooh Region :GION.		
Baitul Futuh	1.Nasir Amin, 2. Khalid Mahmood Bhatti 3. Aslam Langa Majlis 4.Naeem Akhtar Khan	Majlis visited the allocated village and distributed 450 leaflets.
Majlis Cheam		Visited the allocated village (Cobham) and distributed 400 leaflets. Two tabligh stalls were also organised.
Majlis Epsom & Ewell		visted the allocated village (Merrow) and distributed 800 leaflets.
Majlis Morden	1. Nadeem khan, 2. Baseer Tahir, Mirza 3.Khalid Mahmmod. 4.Kaleem Anjum.	1100 leaflets were distributed.
Majlis South Morden	1. Rana Mansoor, 2. 2.Waheed sh 3. Shahid mahmood, 4. Mr. Shafiq sindi, 5. Mr.Ammar almisky 6. Mohammad Sharif 7. Tanveer Ahmed	Distributed 1000 leaflets
Majlis W park	1. Rasheed Ahmed 2. Saeed Ahmed 3. MaqsoodAhmad 4. Daud Ahmed.	450 leaflets were distributed.
Majlis Sutton	1. Rafiq Arif, 2Mr.Kamran Ali 3. Nasser Butt.	Organised two stalls

QUESTION AND ANSWERS SESSIONS

1.QUESTION AND ANSWER SESSION HELD BY SOUTH REGION REPORT BY AZHAR MAHMOOD

On 5th March 2011 a question and answer session was held at Bait -ul- Subhan, Croydon, arranged by Majlis Ansarullah South Region. The topic of the session was 'The Holy Qur'an and Extremism'.

The programme began with the recitation of The Holy Qur'an by Mubashar Ahmed Zafar followed by the English translation that "There is no compulsion in religion". Chaudry Waseem Ahmed Sahib Sadr Majlis Ansarullah UK introduced the main speaker, Ata ul Majib Rashid Sahib, Missionary In charge UK.

Audience asked various questions about Islam and teaching of the Holy Quran. Imam Sahib gave satisfactory answers and a lively discussion took place. It was attended by 58 non-Muslim guests.

2.Question and Answer Session at Cookham

A question and answer session was held at Cookham. Attaul Mujeeb, Missionary In charge replied to various questions on the subject of "Islam And peace". It was attended by many guests and an exhibition was organized as well.

A 'Nasir' who has moved up to the age of forty years should have attained depth of understanding, and should be conscious of the decrease in his life with the increase in his age. He should have more fear of Allah than ever before, and with his faith in the Holy Prophet (Peace and blessings of Allah be on him) and having entered the Jamaat of his Messiah and Mahdi, should have his standard of being a helper of Allah rise considerably. All along he should bear in mind that he has to attain the pleasure of Allah by following the delicate path of Taqwa.

A person who has pledged to be part of 'Ansarullah' can only acquire such a magnificent status of faith when the love of Allah in him supersedes all other loves, be that the love of wealth, progeny or anything else. That is the standard, which every true believer should try to achieve.

(Address by Hazrat Khalifatul ***Mashih V on 5th Nov.2006)***